

offering the *Soma* libation, extend to the
 VYASWAS,
 yea, and substantial wealth by hundreds
 and thousands.

30. If any ask of thee, (UsHAs), when
 anywhere
 present,* where the sacrificer (*Vt&u*
dwells), (reply)
 the powerful (prince), the refuge of all,
 abides on
 (the banks of) the *Gomati* river.

V. (XXV.)

The deities are MITRA and YARUHA, except
 in the tenth, eleventh,
 and twelfth stanzas, in which they are
 the YISWADEVAS : the
Itishi is the son of YYASWA : the metre is
Uskniḥ, except in
 the penultimate stanza, where it is
Ushniggarlha.

L You two are the protectors of the universe,
 Varga xxi.
 divine, and to be adored among the gods ;
 therefore,
 (VISWAMA^AS), thou sacrificest to the pair who
 are
 observant of- truth and endowed with real
 power.

2. MEFRA and YARTOA, doers of good
 deeds, (dif-
 fusers of) riches, who are the charioteers
 (of men),"}
 well born of old, the sons (of ADITI),
 observant of
 vows, (you are worshipped by me).¹

¹ -The text has only the nouns, without
 any verb, which is
 supplied by the commentator. [He
 supplies "thou sacrificest
 to them," *td yajase*, from the previous
 verse.]

* Sayana explains *kuhayakrite* as meaning, " Oh thou
 who

art honoured by those who ask where *Varu* dwells," *sa*
varuh ^
fatra tishthatityetadichchhayd 'bhila&shanapravrtttair
jijndsulhih
pura&krite (Ushas}. *Valah* he takes as *varah*, sc.
swabalena
dvdraakah satr&ridm, "overwhelmer of enemies."
f Or, perhaps, "bringers of riches," *tana*
*rathyd**